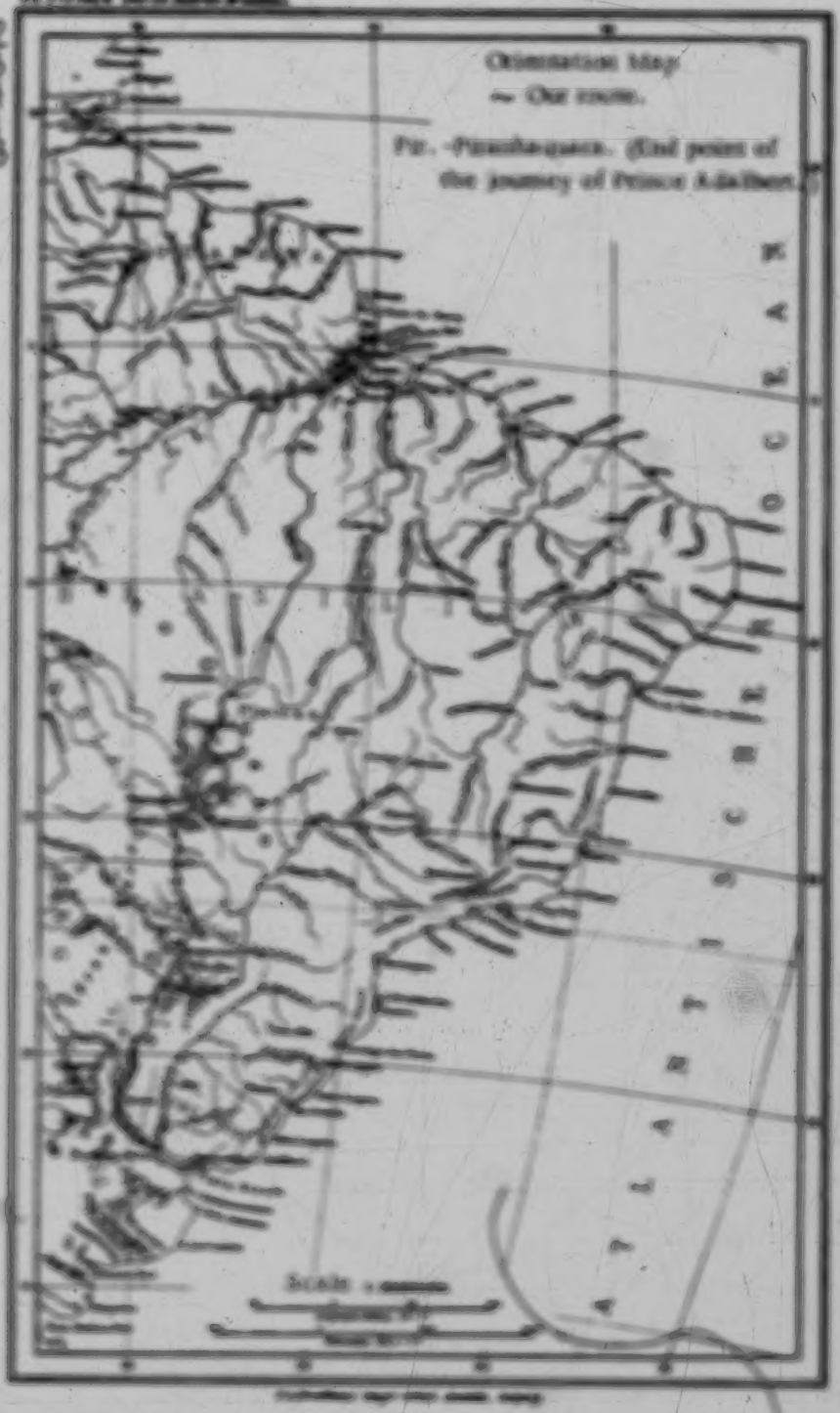
1: Sinaeno--ex 3,E-3 (1884) 1886 SPT Sacaxat 597



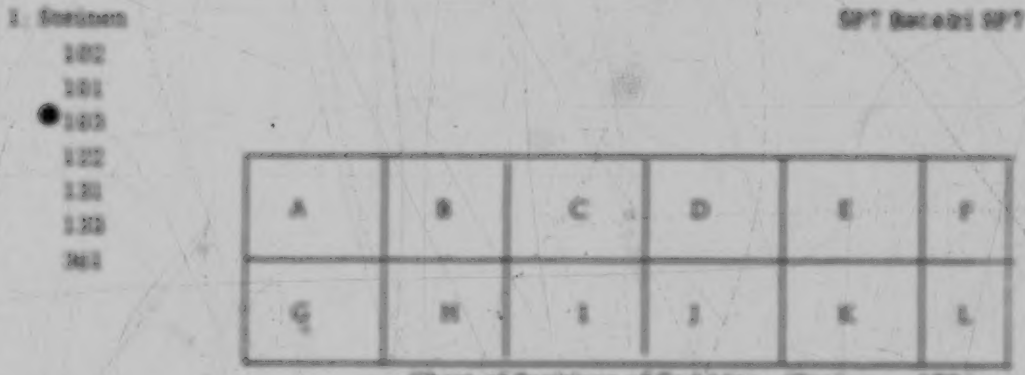
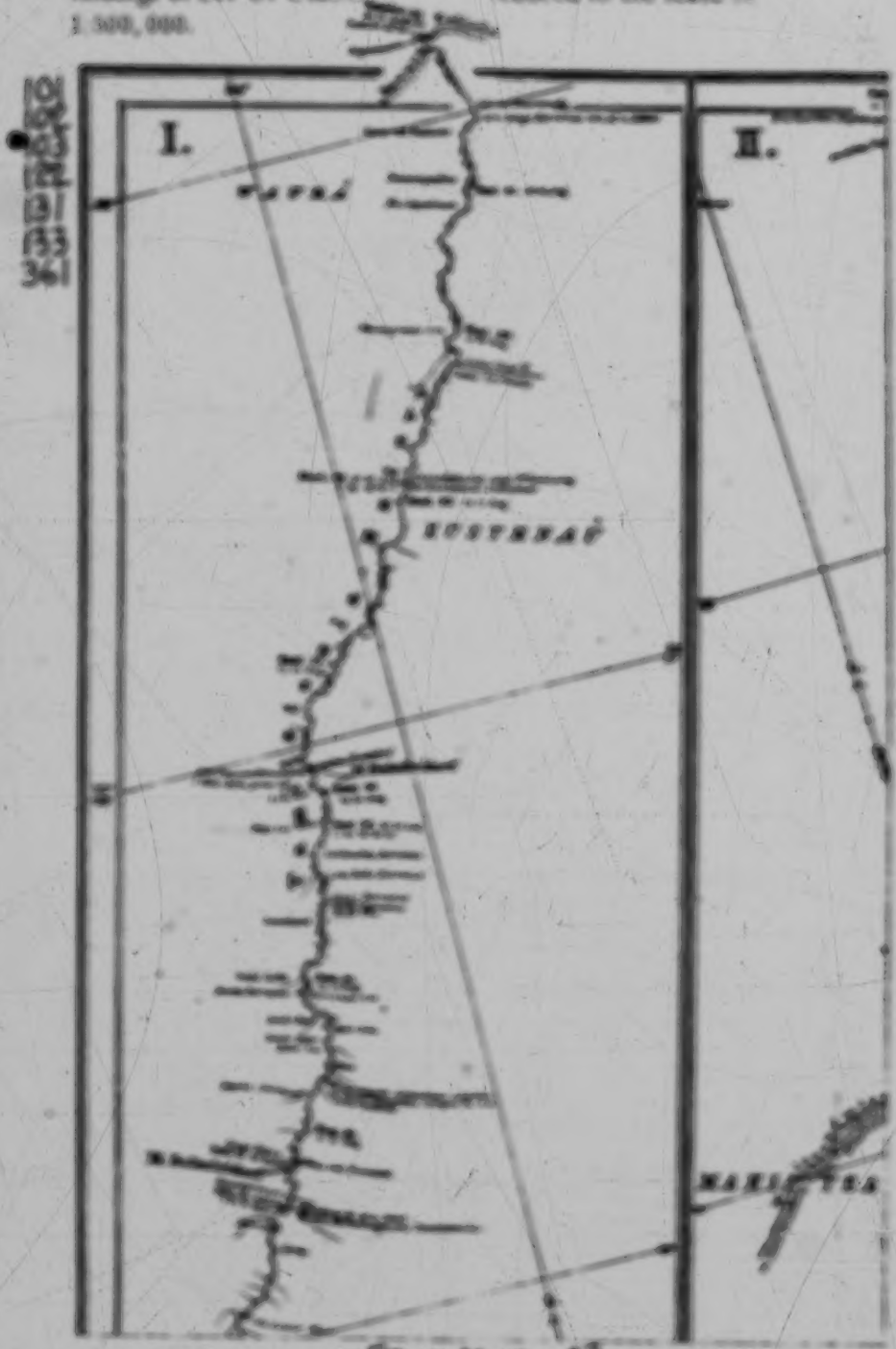


Chart of Positions of End Map /Facing p. 173/

L Stenzen--ZfG 3,5-5 (1884) 1910 SPT Record SP7

Special map of the Schingú River ... from the records and position-findings of Dr. C. Cla... reduced to the scale of 1:500,000.



[End MAP, A]

[End Map, 0]

[END MAP, C]

1. Steinen--176 X6-3 (1904) 1906 SPT Record: SP7

Explanations:

101
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route of the v. d. Steinen Expedition 1904.

Stat. 34 Stopping places on it, with dates 4, 5 Oct.

In the case of stations determined by astronomical calculations, the latitude that was ascertained is added.

camp = treeless land overgrown with tall grass

= forest

campinas = Brazilian caoutchouc gathered

cataracts and rapids

rocks, partly covered with plant growth. Barranca = steep, sandy shore

sand banks

[Legend Appearing Below Scale on End Map, C]

[End Map, D]

I; Nielsen 178 DE-5 (1884) 1886 SP? excalt SP7

[Enl. map, E]

1: Steinen--179 D, E-5 (1884) 1886 SP7 Bacairi SP7

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133
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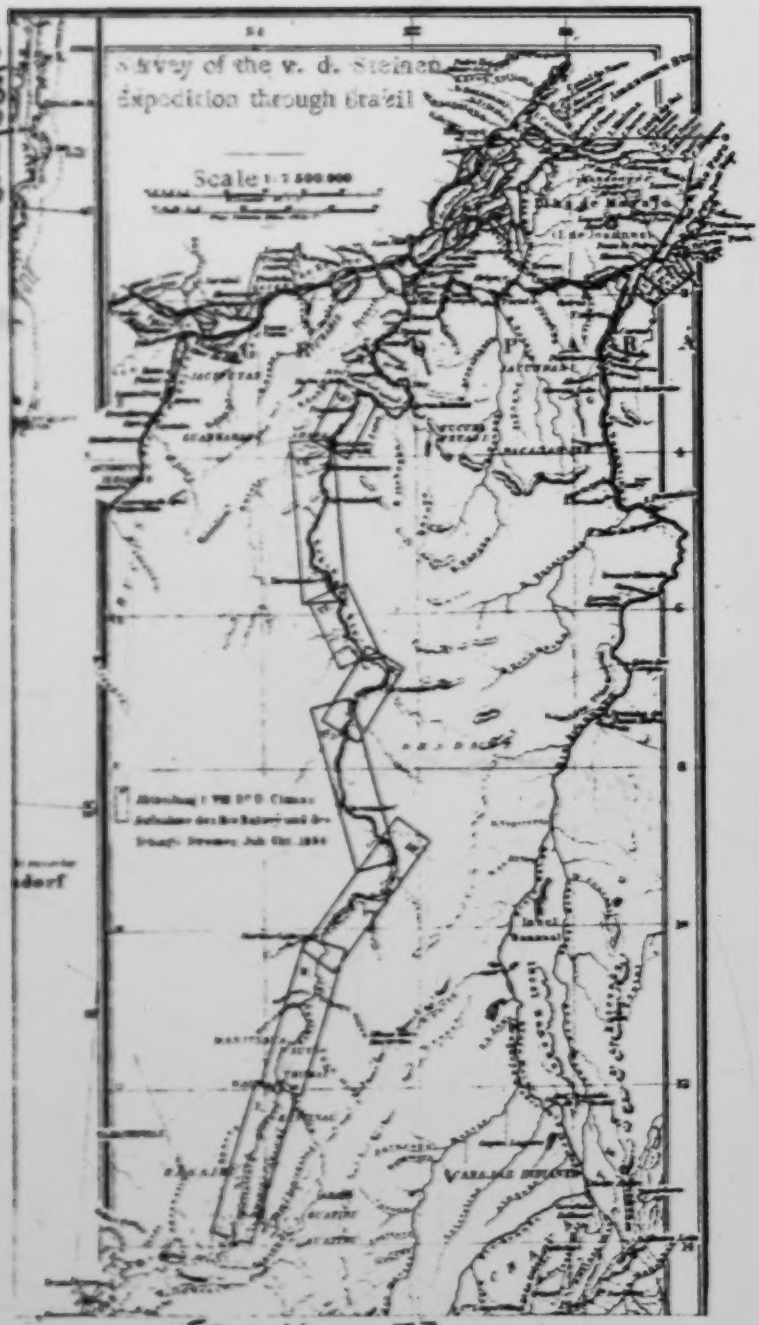

[End Map, F]

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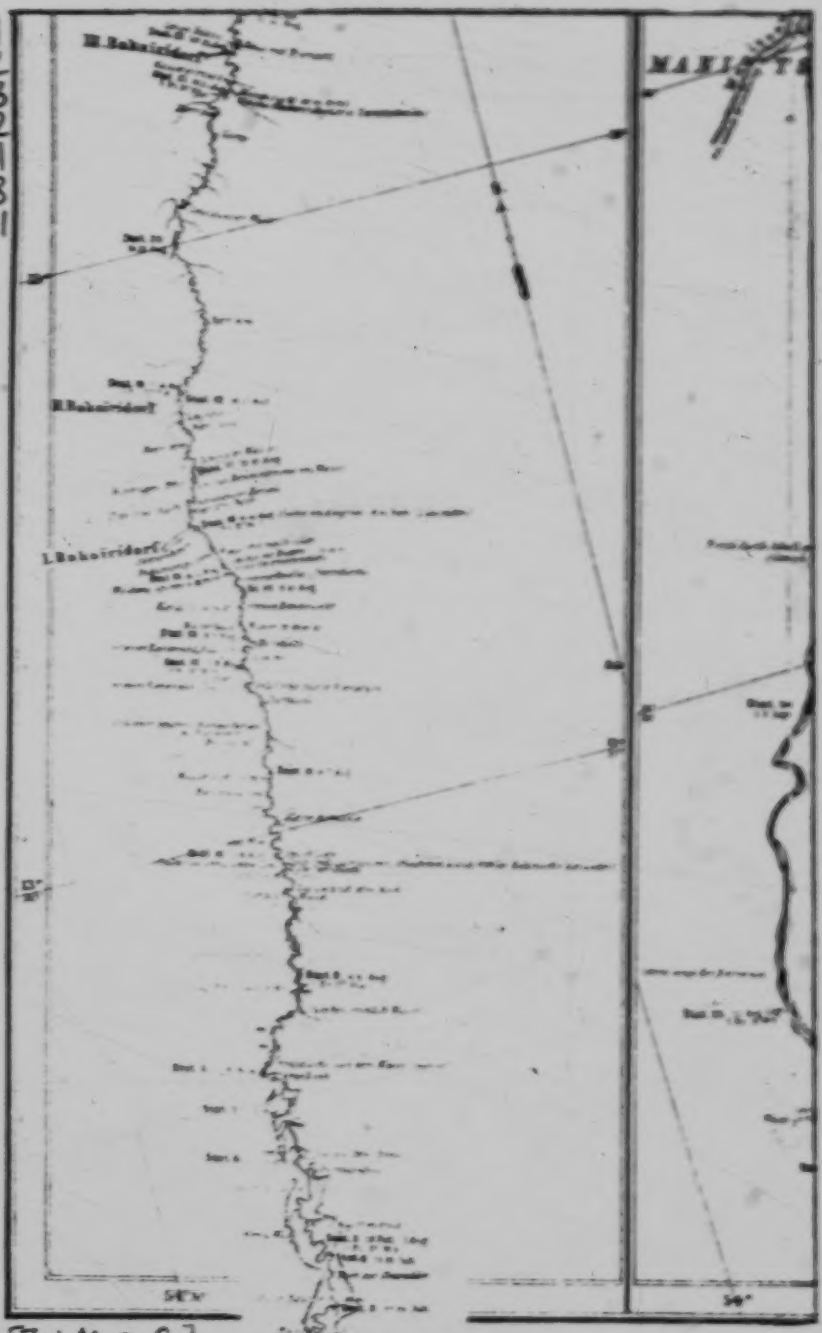
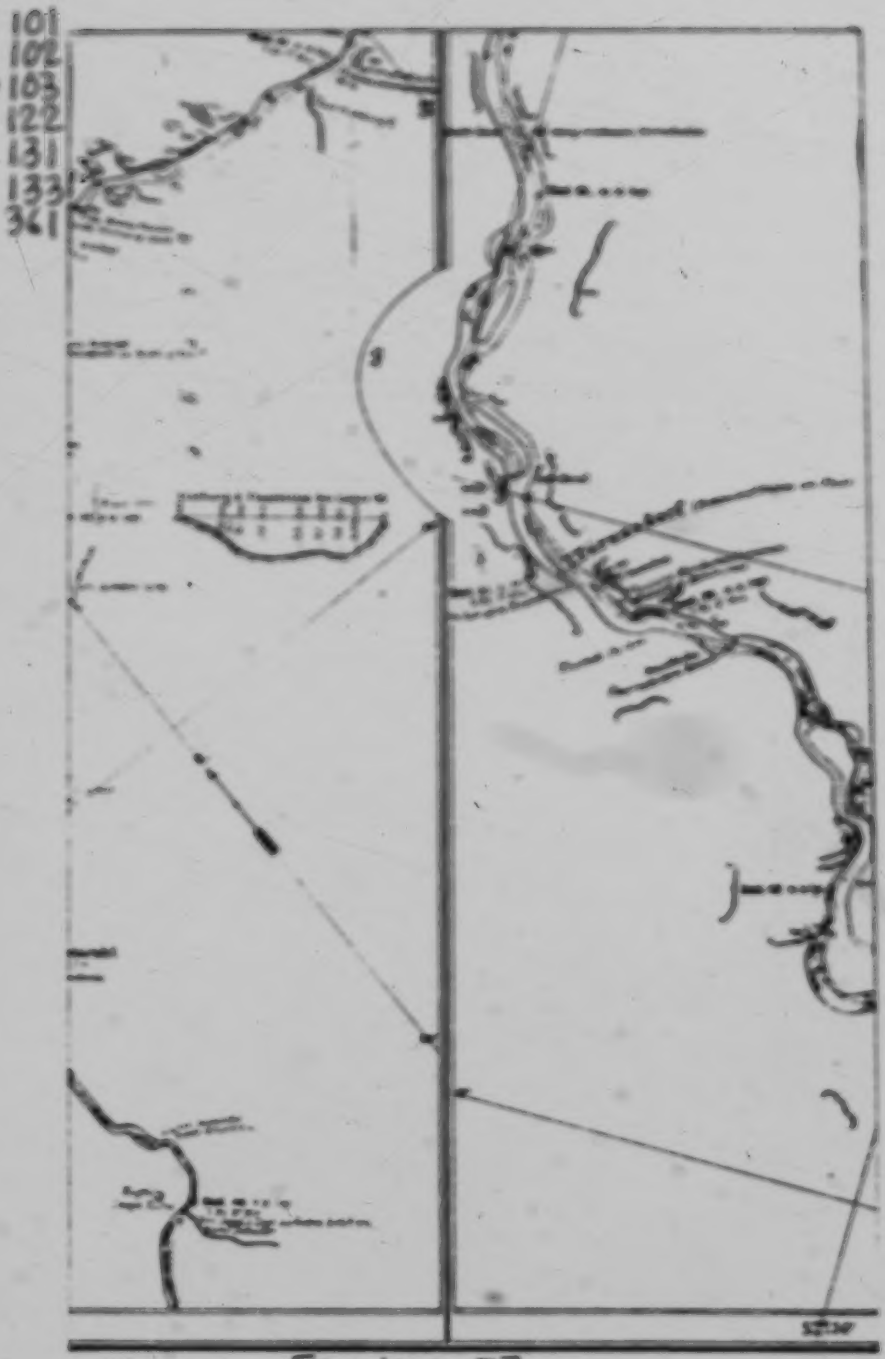


[End Map, G]

1: Stesnen--181) E-5 (1894) 1896 SPT Backlit SPT

[End Map, H]

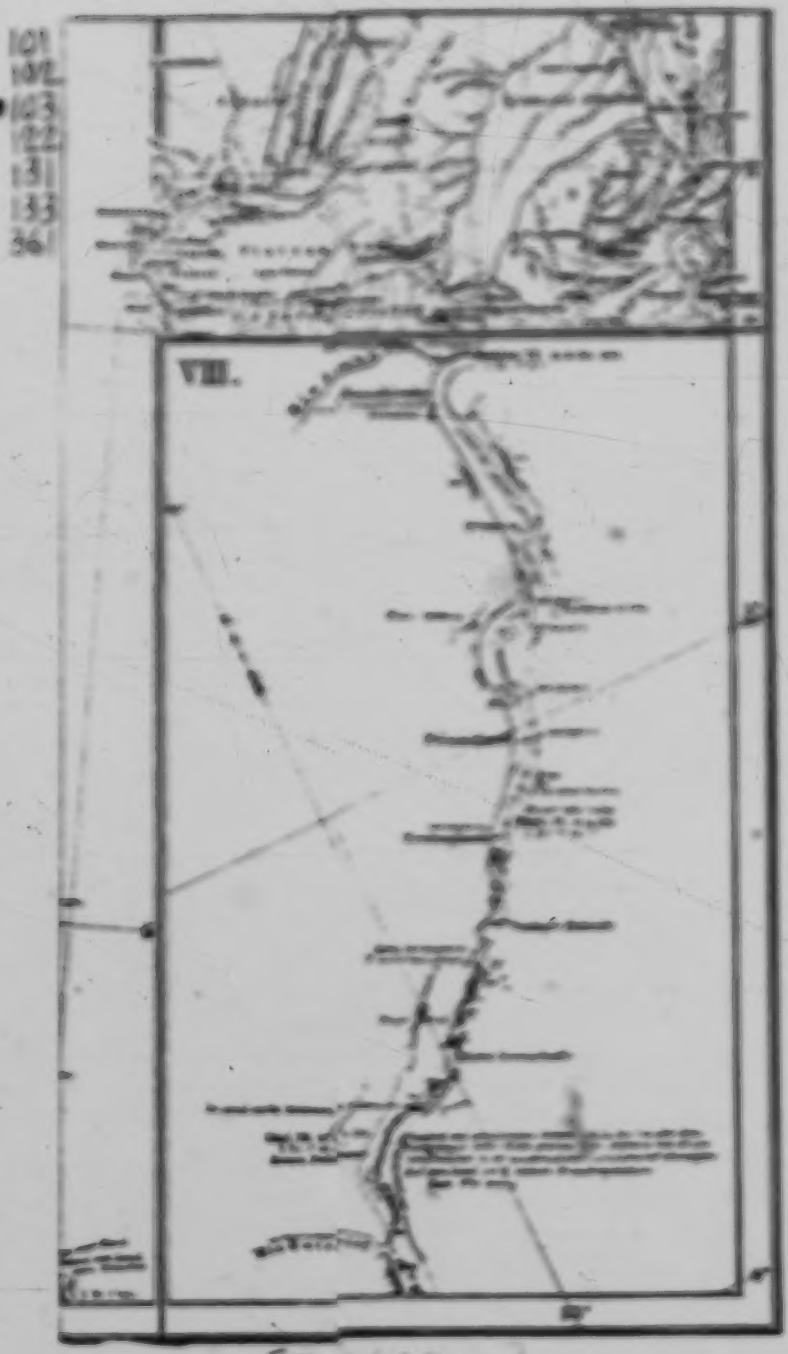
I: Stevens--182 B.E-5 (1994) 1996 SPT backlist SP7



[End Map, I]

[End Map, J]

[End Map, K]


VIII.

2. Steinen

● 1.03
1.01
1.05
.01

[illegible] [illegible]

/For a map showing place names, location of settlements, physical relationships of the various tribes discussed in the text, and topographical features of the area covered by the second von den Steinen expedition, see category 116, pp. 604-606./

/12 cont./

123 was assured. Tumayaua, as I now learned from Antonio, had been no little disconcerted by my call. He had answered that he was a Bakaïf, but that we were not Bakaïf. Obligingly, the good man offered us his canoe, he himself climbed into ours, and took charge of guiding us. But we chatted no less busily
101 than we rowed. The Bakaïf of the Sarayu were Tumayaua's
119 relatives and friends. There was wonderful news about the first village that we had visited in 1904. The old Indian whom we at that time had called the "professor" was on his way to the Parenatinga with a few others. They wanted to pay a few visit to Antonio and his tribal brothers. Pauliago, the first Bakaïf whom we had greeted on the Sarayu on our previous journey, lived at the moment in Tumayaua's community, and a strange coincidence thus decreed that we were to see him again likewise
131 in the very first village of the Kulisehu. Were we really on the
● 103 Kulisehu? Yes, the river was called Kulisehu, Kulisdu, or Kulishdu, since "h" and "s" are interchangeable in Bakaïf, and all the tribes that we were looking for apparently also lived on its shores.

133 Cachoeiras, however, interrupted the conversation. We had set out at 12.00; after half an hour there came a low rock-cachoeira 60 meters long, through which we laboriously wound our way; then shortly after 1.00 No. 4 of this day's series, where we had to unload and stop for half an hour. At 2.45 we came to the fifth and last, which poured over the boulders in a mighty
122 surge. Here, however, the pilot went on strike against going any farther in our canoe, which was succumbing to acute dropsy. We took him aboard as a fourth and left the corpse to its fate. Tumayaua, we had to acknowledge approvingly, had truly come our way at a good time; it is highly improbable that we three with our baggage and without knowing the way would have reached the village through the final cachoeiras in the miserable canoe that could no longer carry the single Indian. Certainly we would not have reached this goal today. At 3.15 we landed on the left bank; we were in the "harbor."

2. Ozeanien- 14 E D-3 (1904, 1907-1908) 1904 Erl Decken 177
Trumai 1928

/55 cont./

B 101 131 361 On the very first evening I obtained a fairly clear conception of the Kuliseu dwellers whom we might see. These were three Bakairí villages, they were supposed to be followed by a village of the "Nahuquá," two villages of the "Minaká," a village of the "Auiz," a village of the "Yaulapiti," and on the "Kuluéne" a village of the "Trumaí." Between the Kuliseu and the Tamitsetsela-Senovy, the "Kamayurá" and the "Waurá" were said to be living. The meaning of the river name "Kuluéne," which I now heard for the first time, remained uncertain. Only gradually did I come to understand that it is the chief river in the east, larger than the Kuliseu which empties into it. Thus the river that we had seen in 1884 flowing in from the southeast at Schingú-Koblenz /Xingu-Cobleno/ was not actually the "Kuliseu," as we had understood at that time and had believed up to now, but rather the combined Kuluéne-Kuliseu; the name "Kuluéne" was retained for the Schingú itself below the large fork, so that the Suyá, for instance, lived on the Kuluéne. If one wished to go by the nomenclature of the natives, one would have to use the name "Kuluéne" instead of "Schingú" and now say that the Kuluéne first receives the Kuliseu and then, at "Koblenz," the Somuo along with the Tamitsetsela-Senovy.

B 823 It was a difficult piece of work to get these statements from the Bakairí: there was much drawing in the sand, much pantomime carried on, and, if a section of the route remained obscure, they always began again from the beginning. For the time being I knew enough: the individual tribes apparently did not live very far apart, at most a journey of three days. I was also given some bad news, and I confess that for me it spoiled the hitherto very pleasant memory of the first expedition: when the Trumaí /56/ at that time at Koblenz had dashed away from us in sheer flight, and our soldiers had pursued them in order to recover some of the objects that they had taken along in spite of their haste, a Trumaí had been killed, as I now learned, in the foolhardy shooting that the men had permitted themselves and that allegedly was only aimed into the air. We could therefore hardly count on a cordial welcome there.

B 101 T 114

/93 cont./

[24] asked of them. Indeed, Tumayaua accepted without delay the invitation to mount Peroti's horse. I led the animal for a while and then let it trot. the noble chief rode and rode, for he did not know how to get back. But there was something of a humoristic moment in the picture: the South American of the Stone Age on the back of a horse for the first time. Luchu was not yet ripe for this idea. the young man could not to be persuaded to follow the example of the plucky uncle, who was highly pleased with the experience. Tumayaua also measured the horse by feeling the head and neck in comparison with his body size: obviously he wanted to furnish the tobacco club with a scientific description.

[22] With the help of the Indians, two more canoes had been made: on 29 September the oars were carved and on the 30th the canoes were experimentally loaded.

[03] To the First Bakairi Village (Daughter).

On 1 October we got up at four o'clock and at six o'clock we set out. We were distributed in the five canoes: 1. Antonio, Wilhelm, I. 2. Ehrenreich, João Pedro; 3. Vogel, Peroti, Columna; 4. Carlos and Peter with heavy luggage. 5. Tumayaua and Luchu. "Adeus Januario, Raymundo, Sergio, Manoel! Até [000] á volta, until our return! Take care of the animals, don't quarrel, and keep well!" "Feliz viagem!" called back the good fellows, in whose place I truly would not have liked to be and who were now going to count the days until our return would again give them their freedom.

We towed hastily, made a midday pause on a rocky island, and at a quarter to five our canoe was the first at the big cachoeira which we christened Salto Teunay in honor of Senator Teunay. I took a splendid bath in the whirlpool and then sat down at a lookout point: dusk was beginning to fall and no one came. At a quarter to seven, in the light of the full moon, the others appeared: they had remained at the island until three o'clock, sleeping and boiling maté. Fishing was made difficult by the all too bright night. it was not until eleven o'clock that the men

/88 cont./

123 gaily colored little dress and which, as the best item in our warehouse, was intended for "the most worthy one." I could not waver about its belonging by right to my intended, the heiress of the village and mistress of all the flour furnished me. The inquisitive question as to whether the wives of the Kamaiurá also had clothes should now be settled. I called the whole company together on the plaza and aroused their exultation when I exhibited the blue-eyed, rosy-cheeked little porcelain head, let them see and touch the genuine blond hair, and explained in turn the pretty clothes of the "kapitão pequeno." And their ecstasy was increased when I then stepped up to my intended and said "ãma ahe," "it is yours." The little yellow-skin blushed with joy, and to my amazement the otherwise taciturn mother began speaking in a loud voice and talked and talked, professing all kinds of things which I did not understand, but which, even though the Indians have no word for "thank you," was nevertheless a speech of thanks. I do not know upon whom my intended of that time may meanwhile have bestowed her heart and hand and, as a dowery, the precious Kamaiurá woman -- by one of those strange twists which sometimes joins the links in the chain of fate, however, it has come to pass that in the meantime one of the two Berlin ladies has become the wife of the publisher of this book, and the other, the wife of its author.

133 /87/ We stayed until well after dark and then went to our camp at the so-called second harbor of the village. A long stretch of rapids lies between the upper and the lower harbor. the canoes had been hauled over it during the afternoon, so that we would not have to overcome the obstacle the following morning.

[103] To the Second Bakairí Village (Iguáta).

The journey from the first village to the second is very arduous because of the many rapids. It is characterized by long stretches where the river is filled with boulders, between which it was very low in view of the water level at that time. We called this type "stone cachoeiras": they are regular cataracts which are probably more easily negotiated with a higher water level.

/81 cont./

153 [101] Tumayaua declared that he had heard them shout. It is probable that the fire glow which we had repeatedly noticed at the start, and which had been regularly observed in the evening at Independencia, came from them. Barely an hour later, the Kuwayeli, about 12 meters wide, flowed in from the left. On both banks <u>queimada</u> and plantings.

484 From the second village Tumayaua had taken along as a companion Fakuseli, a short, stocky old man who did not look as though he were a great sorcerer, and whom we, with a lack of respect, called the "cab driver." They did not have much [94] luggage with them and easily packed it into the <u>mayakun</u>, their [284] back-baskets for carrying loads. They had taken along on the journey, not cotton hammocks, but hammocks made of palm fiber, which are lighter and dry quickly if they become wet. /82/ The two made rapid progress, even though they were keen on fishing at every favorable spot. We had let the great sorcerer sniff a bottle of ammonia, which had horrified him no little. After that he could no longer be enticed to smell any of our things. If one of us calls from a corner that it stinks there, everybody runs over and sniffs.

●103 To the Third Bakairí Village (Kuyaqualiñti).

361 The harbor at which we arrived at 4:45 lay at the end of a lateral inlet and would not have been found without a guide.

The next morning, 6 October, we departed at 7:00 for the village and reached it in three-quarters of an hour on the usual [532] winding forest-trail. On the way we saw a large human figure carved in tree bark, with three fingers on the hands and stump-like feet.

Harpia village, "<u>kuyaquali-ñti</u>," also had only three houses and a flute-house, but was the liveliest of the three villages. 167 621 I counted 31 men and just about as many women and children. Some of the latter, however, had run into the woods. There 574 622 were probably about 100 souls in the village. The chief, Porisa, was a small, friendly gentleman; he had had <u>beiju</u> baked at NIGHT.

/127 cont./

upper end of the handle, which was thrust through the small ground, and in the case of one of them the ground was replaced by the shell of a young turtle.

The Nahuquá let us take them across the river. The Auetó, too, often made demands on us. They found it decidedly convenient that we were always at their disposal with our canoes. The Auetó, however, were also excellent swimmers. Children who reached to their father's knees paddled about freely and happily in the Kulisehu. We denied the trip to one young man who from the other side shouted in Auetó, "ferryman ahoy". It was a pleasure to see how elegantly he crossed the river, his left hand stretched up high and holding hammock and bow.

The farewell was difficult for us, much as we longed to get away from the dirty and unhealthy campsite. Vogel and Perrot had returned from their trip on 29 October. On 30 October we worked busily and packed up the collection. Perrot made another trip to the Auetó village and bade a tender farewell; the women brought him their children and a little girl was given the name "Perro". For all this love he of course had to show his appreciation in beads, and a young mother whose two children had received gifts from him called his attention, with lively gestures, to the fact that he should also remember a third that was in prospect.

VIII. Return to Independencia.

Vogel's trip to Schingú-Koblenz. Off from the Auetó harbor. Visiting the villages. Accompanied by Indians. Rhenish carnival on the Kuliseho. Farewell scene in Maigéri. The mountain trip: rowing. Suffering. Fever. Independencia: day of rest. Solemn farewell from the Bakairí.

The excursion of Vogel and Perrot clarified the relationship between the Kuliseho and Kuluéne. Auayato, the Auetó chief, had accompanied them. They were absent from the harbor from 11:45, 24 October, to 7:00 in the evening, 29 October, and were able to make headway easily, since they carried no luggage.

2. Serie -- 119 BD-5 (1894, 1897-1900) 1494 SP7 Sacapa SP7
Trumai SP83
Yaruma SP85

/127 cont./

luggage. They reached the place where the Kulisehu empties
/128/ into the beautiful wide Kuluëne in seven hours, passed
a tributary on the left, a canal of the Mariapé-Nahuquá on the
right, found on the right bank the Trumaí villages in the con-
dition described on page 114, and from here were able in all of
four hours -- in eight hours from the emptying of the Kulisehu --
to reach Schingú-Koblenz at the junction of the Kuluëne and
Ronuro, that large sandy beach where our meeting with the
Trumaí was enacted in 1884.

At that time the Trumaí had thus come down on their
Kuluëne, and this large river, of which we knew only the
mouth, was designated for us as the "Kulisehu." A strange
development! On our new expedition we had sought the
"Kulisehu" and had found and traveled the Kulisehu as well,
but we had meant the Kuluëne. Even the Trumaí live below
the Kulisehu mouth, farther up on the Kuluëne lived the
Nahuquá tribes, which fortunately, however, were also settled
on the Kulisehu at the village visited by us.

Vogel and Perrot had bad weather. On account of the cloud
cover, the astronomical latitude could not be determined
either at the mouth of the Kulisehu or in Koblenz. The Kuluëne
was 241 meters wide below the Kulisehu mouth, 289 meters
somewhat above it. From Koblenz they had gone up the
Ronuro, had passed the Batovy mouth in a scant half hour --
where on 30 August 1884 we had emerged from the endlessly
winding forest stream and for the first time were able to enjoy
with some certainty the hope that we had actually found the
Schingú -- and had finally continued the journey on the Ronuro
for two kilometers farther upstream. The Ronuro had an aver-
age width of 250 meters and a depth of three to six meters, the
Kuluëne, above Koblenz, measured only 187 meters and the
main river at our sandy beach, 366 meters.

If we did not wish to jeopardize all of our success, the
thought of traveling up the Kuluëne and visiting the other
Nahuquá villages was completely out of the question. The rainy
period had set in in earnest, the journey upstream was becoming

2: Steinen--127 § D-3 (1884, 1887-1888) 1934 SPT Kalkun SPT
Suya Sp(1)

/133 cont./

the second journey. By and large, one must say, the statements of our informant were confirmed. His river branchings, it is true, cannot satisfy the cartographic demands of our Kreisbern exactitude, but even here he was more accurate than we could realize when we mistook the Kulisehu for the Kuluéne. But the astronomical position of the localities in relation to one another turned out to be completely distorted, since the Suyá needed a very long line to show the large number along the one branch of the source and blithely extended it endlessly to the south.

We do not know the dwellers along the Ronuro. Vogel understood the Aruák chief who navigated the mouth at Schingú-Kobleura with him to say that there are Kabischí /Cabishi/ and Kayapó /Cayapo/ there. The Kabischí about whom anything is known live in the source region of the Tapajoz /Tapajós/ as part of the docile Parecí Indians. It would be most interesting and significant if the Parecí, like the Bakaïrí /Bacairi/, could be divided into a "docile" and a "wild" group, since it is precisely in this once populous and highly developed Nu-Aruak /Arawak/ tribe that the crude civilizing process has destroyed what cannot be replaced. It would not be surprising at all if the widely distributed Kayapó were on the Ronuro, since they frequently appeared on the Paranatinga and had merely been mistaken here for the Coroados-Bororó by the Brazilians.

Along the tributary of the Ronuro, the Batovy-Tamitotoala*,

* Formerly incorrectly written Tamitatoala. tamitóto, falcon, owl = they killed (schóle) a falcon, as the Bakaïrí themselves told me.

down which we traveled in 1884, there are four villages of the Bakaïrí. Its lower course and the adjacent region on the right belongs to the Kustenaú /Custenau/ and the Waurá.

/134/ There follows, toward the east, the Kulisehu. On its left bank we have the three villages of the Bakaïrí, Maigéri or "tapir died," Iguéti or sparrow-hawk village, Kuyaqualiéti or Suya Village.

/134 cont./

kanya village. Then, on the right bank, comes the village of the Nahuquá. Again on the left, somewhat apart and not visited by us, there is a fourth village of the Bakaïrí. Further downstream the Mehinakú /Mehinacu/ are on the left bank in the two villages which the Bakaïrí designated as Paischudzi (English village) and Kalitti. It seems, however, that there are three villages. the Paischudzi-Mehinakú also spoke of the Yutapihü -- that would be "Kaluti" -- whose harbor we passed on 15 October, of the Atapilli, and at the same time warning us against the Ualapihü, Ulavapuü, that is, our Yaulapiti. From the Mehinakú territory there begin numerous canals, which, along with several lagoons, are found throughout the region between the lower courses of the Kulischu and Batovy. The village of the Auetö may be regarded as a sort of central point for the canal traffic."

"It is really strange that their name seems to have this meaning. They are called "Auití" by their neighbors; now in Guaraní the unoffended adjectival form apité means "what is at the center, in the middle."

On two lagoons, in two villages, we find the Yaulapiti, on a third lagoon the Kamayurá /Camayura/, who had four villages close together and were on the point of uniting them into a single one. The Arauití (see p. 94) are a mixture of Yaulapiti and Auetö.

The Kulischu flows into the Kuluëne; a few hours of rowing led to the Trumaí settled in two villages on its right bank not far above Schingú-Koblenz. This tribe, driven away by the Suyá, had the intention of founding a new home near the Auetö. The Nahuquá live upstream on the Kuluëne, and also on small tributaries between it and the Kulischu, in a series of villages that have separate names. We become acquainted with single individuals from the Guapirí, Yanumakapü, Gaikurú /Kaikuru/, and Yaurikumá, the Yanumakapü, the Enomakabihü of the Bakaïrí, do not live on the main river, and of the Guapirí the Bakaïrí specifically pointed out that they are found overland between the Kulischu and Kuluëne.

2 Boxmen--130 €D-5 (1894, 1897-1898) 1894 SPT Bakairi 177
Suya spel
Yaruma spes

5 /155 cont./ Ten Suyá geographer
101 already mentioned the "Kayuquená" as the outermost inhabitants, and I had assumed at that time, correctly it now seems, that by that the Kayabí-Kayapó were meant.

8 The long list of names looks worse than it actually is. Each
101 village has its name, and the stranger who hears it cannot at first
102 judge whether he should expect a new or a familiar tribe there.
621 The simplest example is the Nahuquá. For the Indian, "Nahuquá"
4 refers only to the inhabitants of the Kulisehu village; the
101 Yaurikumá, Guikurú, etc. do not call themselves Nahuquá, and
621 it was merely because of our happening to stop first among the
"Nahuquá" that I am using this name as the tribal name. There
4 may be slight dialectal differences, but I was able to record a
[199] list of the most important words from the Yanumakapó and am
convinced, and for the Yaurikumá and Guikurú as well, that
their language corresponds throughout with the "Nahuquá." The
8 Bakairí are inspired by a strong feeling of nationality, for they
101 call themselves Bakairí whether they live in the source region of
102 the Arinos, the Paranatinga, the Batovy, or the Kulisehu. By
[619] analogy with the Nahuquá, the Bakairí of the Kulisehu would
[103] have to call themselves by their village names. Maigéri, Iguéti,
and Kuyaqualiéti.

8 It would have been a blessing for ethnography if all the
101 tribes had taken as a model this fine example of the Bakairí.
128 We have several clear examples here of how a family community,
199 or, if one wishes, a tribe, becomes scattered, how each separate
619 community is inclined to give up the old connection and there-
fore loses it irrevocably, must become a new "tribe" if the dis-
placement continues, and closer relations are maintained, not
with neighbors related by blood, but those of another extraction.
Under these circumstances, there is nothing else for us to do
/156/ but to determine first of all the linguistic relationships.
They are not to be confused with blood relationships. But under
the simple narrow circumstances which are involved here, lin-
guistic relationship and blood relationship coincide far more
than among more highly civilized peoples, who, through writing,
possess a language that has developed a distinct character. If a

/223 cont./

121 114 with slight variations, it is nevertheless more than a mere summary, for at several points our opinions differ, while at others heretofore unknown facts appear for the first time. This concerning the linguistic part, the subject of this first chapter. The divergence is even greater in the points that follow, which are based exclusively on what Irineu related.

/224/

I

The Language of the Bacaeris

197

[133] [103] The language of the Bacaeris (kxura itano, tohi itano, that is, language of people, exactly like abá ñeẽ, the language of the Tupis) is spoken on the Rio Novo (Yemériri), a tributary of the Arinos; on the Paranatinga (Pakunéra), a tributary of the Tapajoz; on the Tamitatoala, one of the headwaters of the Xingú, called Batovi by the Germans in honor of the baron of the same name, president of Mato Grosso in 1884, the time of the first expedition; on the Culisewi, a tributary of the Culuene, also a headwater (the easternmost one) of the Xingú. On the Oromuo, the westernmost headwater, there are no Indians who speak this language. From an examination of the vocabularies and the grammatical forms, it was proved that the Bacaeris belong to the Carahiba or Cariba group.

194 Of the letters of our alphabet, F is found in only one word, possibly onomatopoeic, which precedes incantations: aúfá, perhaps an imitation of the blowing out of smoke. V is rare, and in any case it is not pronounced as it generally is in Rio de Janeiro, but rather seems to be bilabial. R is always soft, that is, to use the description by Gonçalves Vianna, "the air is expelled at one time, without interruption, as in caro /'dear' in Port./, and not intermittently, in successive contacts, more or less repeated, /225/ resulting from the vibration imparted by the active organ, as in carro /'cart' in Port./." G is slightly velar, and to differentiate it from ours

175 /17 cont./
219 in subsequent times to a high degree the history of the two
128 groups of the Bakairí tribe, so different one from the other.

After Karl von den Steinen's second expedition to the
175 Xingu River, the next event in the history of the Bakairí, and especially of the Bakairí of the Paranatinga, was the lost expedition of Captain Telles Pires in the year 1889. This explorer, accompanied by Lieutenant Oscar Miranda and 26 boatmen, among whom were also Paranatinga Bakairí, had endeavored to go down the Rio Paranatinga (Rio Telles Pires) from the mouth of the Rio S. Manuel /São Manuel River/.
175 Among the 21 companions who perished with Telles Pires in
622 this undertaking was Cacique Felipe of the Paranatinga Bakairí, who died of fever on the way. The Bakairí, Irineo, raised and adopted by this cacique, who had accompanied his father, was not heard of again after this excursion and it was supposed
175 that he also had perished. When the Bakairí got the news of
622 their cacique's death, they burned their houses /18/ and
166 abandoned their aldea to settle farther upriver. The harbor of
361 the new aldea, situated like the previous aldea on the left
● [103] side of the river, was 18 kilometers downriver from the mouth of the Rio S. Manuel on the Rio Paranatinga, or Rio Telles Pires as it was officially named after the ill-fated undertaking of Captain Telles Pires, and the aldea itself was 1,600 meters inland from the riverbank and 200 meters from the small Corrego do Tatú /"Armadillo Stream"/. (21)

21. A. Pyrineus de Sousa, loc. cit., pp. 61, 68, and 69.

175 Who the first cacique of the aldea was after Felipe's death
622 I do not know. At the close of the last decade of the past century, when Antonio Correa da Costa was president of the state of Mato Grosso (in the years from 1895 to the beginning of 1898, with a gap in the year 1897), the cacique of the aldea

4:Schmidt--59 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

Plate I

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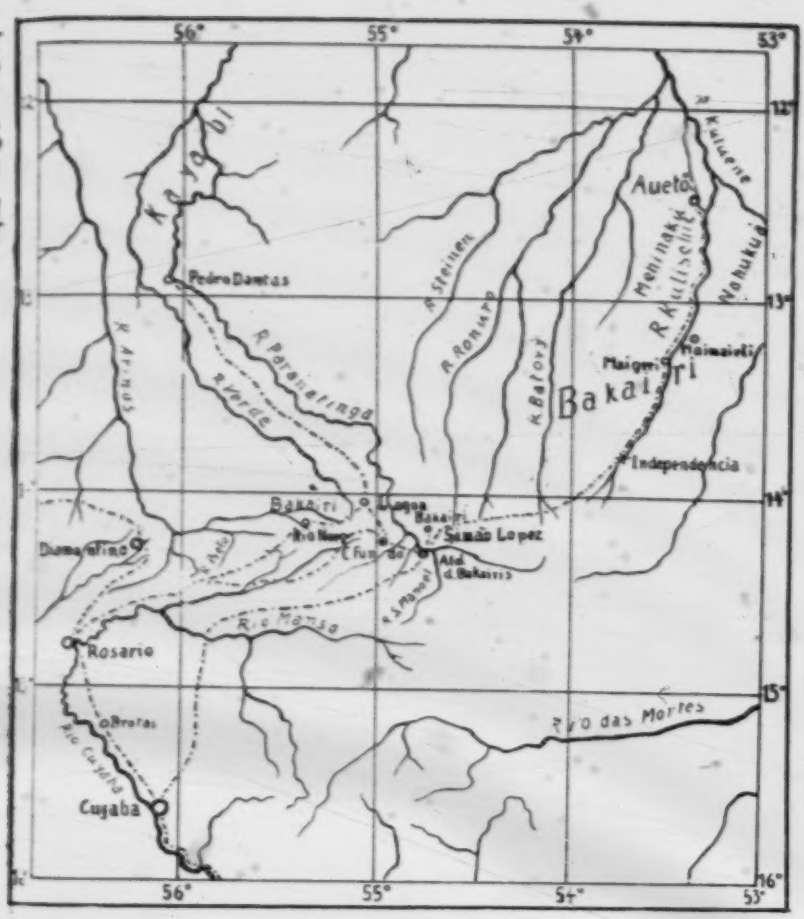

Territory of the Bakairí

— — — Itinerary of the author.